

The LORD, *He is* GOD:

O R,

The Atheist *Tormented*, 699.9.16
4

By SURE PROGNOSTICKS of

HELL FIRE:

PROVED

From Reason, History, Scripture,
and Authentic Remarkable Facts, and
Vouchers, as well Heathen as Christian;
with a particular Description of the
Force and Terror of Lightening: This
Curious, Unconsidered, and Awful
THEME, urg'd and improv'd, in a
SERMON, by

J. HENLEY, M. A. K.

Late Rector of Chelmondiston in Suffolk,
Lecturer in St. Mary, Abchurch; and Foun-
der of the ORATORY.

L O N D O N:

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ster, 1730.

THE LORD, MY GOD

THE GREAT

BY THE

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TO THE
RIGHT HONOURABLE
THE
Baroness of *Ockham*.

MADAM,



Without any other
View, but that of
expressing a high
Regard to your Lady-
ship's eminent Merit and
Piety, and repeating an
humble Proof of my Re-
spect for your Noble Fa-
mily, tho' personally a
Stranger, (my first Publi-
cation of a Book in *Lon-
don*

DEDICATION.

don having been inscrib'd
to my Lord Chancellor,) I
would ask Pardon for
addressing this to your
Ladyship, as a Specimen
of a public Undertaking,
founded on the Great Mr.
LOCKE's Books of *Edu-*
cation and the Conduct of
the Understanding.

I am,

MADAM,

Your Ladyship's
Most Obedient, and
Most Humble Servant,

J. Henley.



I KINGS XVIII. 24.

*The God that answereth
by Fire, let Him be
God.*



HIS was an Appeal made by the Prophet *Elijah* to the People of *Israel*, before the idolatrous Priests of *Baal*. Their Religious Sentiments had been so deeply corrupted by the Apostacy of *Ahab* and *Jezebel*, to the Worship of Idols, notwithstanding the repeated Wonders which the most High God had wrought for them, from *Moses* to that Time, notwithstanding that the Example of *David*, and the Temple of *Solomon*, were, one fresh in their Memories, the other a conspicuous Monument rais'd to their Divine Law,

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to the Majesty and Sanctity of *Jehovah*; that they even call'd for a new Proof, which was the true God, *Baal* or their supreme Law-giver? *Elijah* only remain'd a Prophet of the Lord; but *Baal's* Prophets were Four Hundred and Fifty Men: Here was a large Majority; so that if most Voices were the Truth, *Baal* was to be declar'd the true God, Four Hundred and Fifty to one *Elijah*.

THE Test of the Dispute, at their own Choice, was, *The God that answereth by Fire, let Him be God.* It had been a Miracle not forgot (tho' the Remembrance of it in those corrupt Times was almost a Miracle) that the Fire of Heaven fell on the Sacrifice of the Altar in several Instances, as an Evidence that it was accepted by the God of Heaven, and that he who thus amazingly, and in a supernatural Manner, answer'd by Fire, was the true God; to him be Glory and Dominion for ever.

THERE is something very singular in God's so frequently displaying himself under Appearances of Fire, and employing that Term so often to express his Force and Vengeance on Offenders. It has given me to examine that Point more nearly; Punishment by Fire is threaten'd in another World; it has been

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been Matter of Debate, whether that will be material and real Fire; or whether that Word be only an Emblem of Pain. The Terror is sufficient and awakening enough, if the Torture of Hell will be equal to that of material Fire; for if the Fire be suppos'd not real, yet if the Anguish be the same, where is the Difference?

BUT most talk with more Heat, than Light on this Subject, and therefore we should take in all the Information we can discover to clear it: The Pain of Fire is a very uneasy Sensation from a violent Agitation of the inward Parts of any Substance: He that imagines he is burning, is really so, because his Fancy is so violently agitated as to give him the Impression of Fire. He that made the Soul, can he not make the Soul sensible of what Pain he pleases? A strong Fit of a Fever, or the Plague, is a Fire; those are from the Providential Hand of God: if God therefore shall create an Eternal Fever, or Pestilence, or the Imagination of either, *that* is strictly and properly Fire Eternal; and the whole Question is shorten'd by this Reflection, That he, who thinks he is burning, or is in a most acute Fit of the Stone, wou'd not be very fond to dispute which Pain

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was greatest, a real Fire in that Part, or the Fancy, or the Fit. There are Inflammations in the Body as painful as real outward Fire, and there are Inflammations in the Soul as painful as in the Body ; all Pain, indeed, residing properly in the Soul.

HE must be a very subtle Logician, who could distinguish away the Pain of one despairing on his Death Bed, and thinking he was in Hell Fire, from real Fire : let him take his Choice ; either is sufficient Torture : And he must be a very refin'd Sophister, who can persuade a poor miserable Frantic, who raves on the Thought that he is damn'd, and that he feels the Fire of Hell, that it is not material Fire ; where is the Use, the Comfort of this Argument ? if the Torment be the same ; it is the Sensation, not the Cause, that is the Misery ; and a Fever is as grievous, whether a Heat or a Cold occasion'd it.

MY Proposition is therefore that the Sensation of Hell-Fire is real Fire, whether in itself Material, or not : He that made all the Faculties of Thought and Perception, cannot he impress what Pain, or Mode of it, he pleases on those Faculties ? and if there be greater Evidence that the Sense of burning will be impress'd

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press'd on a damn'd Soul, than the contrary, is not that a Reason to determine our Actions? Speak not of Words, Material or Immaterial, but of Things, of the Feeling, and the kind of Pain. Speak not of absolute and unlimited Demonstration, but of the greater Degree of Demonstration, on one side, than the other; argue not against the Eternity of the Woe, but tell me when it will end; or whether some Years Sins be a Counterpoise to the least Probability or Hazard of Eternal, or of more, or the same Number of Years entire Pain; while yet you are uncertain, when they will be concluded, and the very Word Eternal so often us'd on this Head gives you more Cause to fear it will be so, than otherwise. This is the strict Merits of the Question of Hell-Fire; and as I before propos'd to take in all the Light I could in relation to it, I will here produce some Reasons, taken from receiv'd Facts, and authentic History, in Proof, that there will be a Punishment in the other World by real or material Fire.

THERE are several Prognosticks of this Point, that God, the Author of Nature, and the Judge of Mankind, will execute his final Judgment for the Impenitent Breach of his Laws, by a fiery
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Torture: He has prepar'd and alarm'd us to expect this, by a Chain of Notices, suited to his usual Methods of proceeding in other Important Articles: When a great Event was prophecy'd, others led the Way to it: Prophecies and Types introduc'd Jesus Christ; the Types themselves were a kind of Prophecies, in Emblem and Figure: There never were Predictions of any very weighty Affair, but there were likewise Images of it expos'd before to confirm them. Thus we find the Predictions of Hell-Fire confirm'd by Types; Substantial Prognosticks; repeated in several Ages and Places, and visibly tending from Time to Time, to confirm the final Expectation of it.

THE first Prognostic of it, is the Tempest of Fire that fell upon *Sodom*, and the Cities of the Plain: 2 *Pet.* ii. 6. tells us, they were turn'd into Ashes, and made an Ensamle unto those, who should afterwards live ungodly. On these the Majesty of God descended in Fire to destroy them; the Lord rain'd upon them Brimstone and Fire from the Lord out of Heaven; and the Smoak of the Country was as the Smoak of a Furnace.

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WE learn from the Reports of Travellers, that several Countries consist of a Matter or Soil in it self very Combustible. The Plains of this Region were fill'd with Bitumen; the Fire of Heaven falling on these Veins, soon communicated their Heat to the whole Territory, consum'd all Things, and form'd the Lake *Asphaltites*, or the *Dead Sea*.

ST. *Jude*, in this Epistle, v. 7. calls this Fire which destroy'd *Sodom*, Eternal; that is, such a one, whose Footsteps should always remain. The Author of the Book of *Wisdom* ch. x. 6. tells us, that *Lot* fled from the Fire, which fell down on the five Cities; of whose Wickedness, even to this Day, the waste Land that smoaketh is a Testimony, and Plants bearing Fruit, that never come to Ripeness; and a standing Pillar of Salt is a Monument of an Unbelieving Soul.

EVEN profane History has preserv'd to us several Monuments of the Overthrow of these Cities. *Tacitus*, the Roman Historian, affirms, that they might see in his Time the Marks of that Combustion; *Philo* the Jew, attests the same, with *Diodorus* of *Sicily*, *Pliny*, *Strabo*, ancient Writers, and Heathens, concur in the same Account,
and

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and confirm that of the Bible. Among the Moderns, *Bisselius* has describ'd the Traces that are left of this Fire, in his Book of illustrious Ruins, and many Travellers have observ'd the like, especially a famous one from *Aleppo* to *Jerusalem*.

OUR blessed Lord has already apply'd this Divine Judgment, *Matt. ii. 20. Thou, Capernaum, which are lifted up to Heaven, shall be thrown down to Hell; for if the mighty Works, which have been done in thee, had been done in Sodom, it would have remain'd to this Day: Therefore I say unto thee, it shall be more tolerable for Sodom in the Day of Judgment, than for thee.* Our Punishment shall be more Severe than the fiery Fall of these Cities, in Proportion to our greater Advantages under the Gospel, and all the Authority of the Heavenly Doctrine, if we continue Impenitent. This was literally fulfill'd on *Capernaum*, which was reduc'd to Ashes by *Solyman I.* the Turkish Emperor, and in the Place of it, only a few Hutts remain to this Day. This prov'd, tho' Heaven and Earth pass'd away, yet the Words of our Lord shall not pass away.

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THE second Prognostic of a fiery Punishment in the other World, is the Descent of God in Fire on *Mount Sinai* to dispense his sacred Law; to intimate what would follow the Disobedience of it; the whole Mount quaked greatly, and the Smoak thereof ascended as the Smoak of a Furnace. *Exod. xix. God came down in a thick Cloud, with Thunders, Lightnings, and the Trumpet, and spoke out of the midst of the Fire.*

It was, indeed, no unusual Pretence of many, that they convers'd with God; *Zoroaster* in the East, *Lycurgus* in Greece, *Numa* in Rome, *Seleucus* in Asia, and *Mahomet* in Arabia, had that Pretension; and the Jews were so unbelieving, that they might object to this of *Moses*. But to remove all Difficulty, God descended and spoke to *Moses* in a Manner so astonishing, and incontestable, that it was a Proverb among the Jews, *We know that God spoke to Moses from the midst of the Fire.*

THIS was the most pompous and dreadful Sight that ever struck the Eyes of Man: *Moses* himself trembled at it. In giving this Law, God would appear sensibly in his full Glory, and by striking the Body, the Senses, the Imagination,

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prepare the Way for engaging the Soul more compleatly, by the Messiah, in the Sweetness of his Invitations, the Excellence of his Doctrine, and the Spiritual Lustre of his whole Dispensation.

A N D, *Heb. ii. 2.* we are let into the Use of this Article, if the Word spoken by Angels, their Ministry as Attendant on God at *Sinai*, was stedfast, how shall we escape, if we neglect so great Salvation, which was first begun to be spoken by the Lord, and was confirm'd to us by those that heard him?

A third Presage of a future fiery Punishment is in the devouring of *Nadab* and *Abihu* by the Fire from the Presence of the Eternal, when they offer'd unhallow'd Incense; such as was not commanded: These were Spectators of the Divine Appearance on the Holy Mountain, with the other Elders and Chiefs of the Tribes.

I T is said, *Levit. ix.* that a miraculous Fire issuing from the Presence of God, that is, either immediately from Heaven, or from the Cloud that continually lodg'd over the Tabernacle, consum'd the first burnt Offerings of *Aaron*. God likewise expressly ordain'd that the Fire on the Altar should never be extinguish'd; that is, the wonderful Fire,
that

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that confirm'd in so shining a Manner the Installation of *Aaron*, and his Sons, must be carefully maintain'd. At this perpetual Fire *Aaron* was to light the Incense he offer'd to God, in the most holy Place, on the Day of Atonement. It is most probable, this Fire of *Nadab* and *Abihu* was what was not lighted at the Altar, and therefore was forbidden.

IT was necessary that the Profanation of so august a Ceremony should be punish'd in a Manner as Exemplary. One of the Heralds of the Gospel began his Ministry by a Stroke like that of Lightning on *Ananias* and *Sapphira*; the Vengeance of his Word was Mortal, and the Death of the two perfidious Disciples seal'd his Apostleship.

Nadab and *Abihu* had the Privilege to see God, in the Symbols of his Manifestation, and live: Therefore at the Instant of their Profaneness they were consum'd. A Vapour subtle and inflam'd penetrated their Bodies, without leaving a Trace on their Garments, and they dy'd before the Lord. From this Example the Jews took the Custom of strangling those they condemn'd to the Flames.

THIS is an everlasting Signal to us to approach our God in Reverence, and

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Godly Fear, for he is a consuming Fire: Thus the Writer to the *Hebrews* exhorts; tho' he deals with us in a more kind and gracious Way under Christ, yet his strict Justice will avenge it self on the Despisers of his Grace, and tho' not at present, in so sensible, yet sometime, in a more awful Manner.

IT might be made a Type of a fiery Scourge in the other World, *Numb. ii. 6.* when on the Murmurs of the People, the Lord sent fiery Serpents among them, which destroy'd them; that is, Serpents whose Morfure produc'd Inflammations which were deadly to some, and caus'd excessive Pains to others. But this will not be thought a Symbol of material Fire; it not being imagin'd by some, that the same Pain is sufficient, without an outward Fire; and therefore no farther Notice shall here be taken of it.

BUT the Holy Ghost has afforded more Omens of Hell Fire, in the Mission and Character of the Prophet *Elijah*: when he sitting on the Top of a Hill was commanded by a Captain of Fifty, detach'd by the King, to come down; at his Word, Fire came down from Heaven, and consum'd him and his Fifty. The same was repeated on another,

ther, advancing with the like Commis-
sion.

THE Prophet seem'd to have the
Empire of that Element ; he brought
the holy Fire from Heaven to consume
the Water in the Trench : The *Persians*
worship'd the Fire, first in open, and
then in cover'd Fire-Temples ; it is
thought from some Tradition of this
Nature. Hence was deriv'd the Vestal
Fire, and the sepulchral Lamps of the
Antients, ever burning. A Fire like-
wise appear'd to *Elijah*, but God was
not there, not by his gracious and pe-
culiar Presence ; that is some Figure of
the Unhappiness to come. And to shew
the greater Poignancy of the Argument
in what is design'd, not only for the Prin-
ciple of Life, Vigour, and Comfort to us,
but that it is often employ'd by the Mercy
of God to save and defend his Servants :
Elijah was assum'd to Heaven in a
Chariot, and with Horses of Fire, and
his Successor *Elishah* was surrounded
with Numbers of the like, a blazing
Guard on the Mountain, when the E-
nemy was smitten with Blindness, and
miss'd to *Samaria*.

BUT another is set forth in the De-
feat of *Sennacherib's* Army, in which
Eighty-nine Thousand Men were slain
by

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by the destroying Angel : the Jewish Tradition explains this by a Tempest of Fire, and Torrent of Sulphur, pour'd from above, by the Angelic Ministry. Thus *Isa. i. 10, 16. Under his Glory he shall kindle a burning : the light of Israel shall be for a Fire, and his holy One for a Flame ; it shall devour his Thorns and his Briers in one Day ; it shall consume his Forest, his fruitful Field, both Soul and Body. And, xxix. 30. Thou shalt be visited with Thunder, Tempest, and devouring Fire : And, xxx. 30. The Lord shall shew the Lighting down of his Arm, with the Indignation of his Anger, and with Flame : thro' his Voice shall the Assyrian be beaten down ; for Tophet is ordain'd of old, even for the King, that is, of Assyria, it is prepar'd ; he hath made it deep and large, the Pile thereof is Fire and much Wood ; the Breath of the Lord, like a Stream of Brimstone, doth kindle it.*

THE Prophet here alludes to the Custom of keeping a continual Fire in the Valley of *Tophet* or *Hinnom*, which our Lord himself has made a Prognostic of Hell Fire, to burn human Victims to *Moloch*, as well as the Bodies of the Dead. Some think that in this
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Vale, the Army of *Sennacherib* was burnt by Fire from the Angel of God, and the 75th Psalm is compos'd on the same Occasion.

----- "*In Jewry is God known ; there brake he the Arrows of the Bow, the Sword, and the Battle ; the stout-hearted are spoil'd, they have slept their sleep, and none of the Men of might have found their Hands : at thy Rebuke, O God of Jacob, both the Chariot and Horse are cast into a dead Sleep : when thou didst cause thy Judgment to be heard from Heaven ; he shall cut off the Spirit of Princes, he is terrible to the Kings of the Earth.*

ANOTHER Prefage of it was the consuming of Sacrifices by Fire, from the Beginning of the World ; this was aim'd to point out the just Destiny of him that offer'd it : that we are Forfeitures in Body and Soul to the Wrath of God, and mark'd out as Burnt Offerings to his Justice : no Type of a fiery Judgment was more Antient, Perpetual, or Universal, to give all Men a due Apprehension of the Wrath to come, and a Precaution against it.

AND shall not we, O God, make a timely Sacrifice of our Souls and Bodies

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dies to thee, which is our reasonable Service; with an ardent Zeal for thy Will, and a Coal from thy Altar, to consume our evil Affections, and kindle a lasting Flame of Love to thee, Our Sovereign Good, that shall give us Spirit and Constancy in our Duty.

MOSES exclaim'd, when the Pestilence had seiz'd the Jewish Army, that the Fire was begun amongst them; and it ceas'd by the Prayer of *Phineas*: Under the New Testament, our Lord has assur'd us, that he will thoroughly purge his Floor, and will burn the Chaff with Fire unquenchable: The Holy Ghost descended in Tongues as of Fire, to shew, that as Christ was the Light of the Gentiles, and the Glory of *Israel*, so he was to be the Punishment of the Gain-sayer, and the Unrepenting in another World, tho' here, when desir'd by the Disciples to call for Fire from Heaven as *Elias* did, he answer'd, *Ye know not what Spirit ye are of, the Son of Man is not come to destroy Men's Lives, but to save them.* The Lake of Fire in the Revelation as a Prophecy I might add to the Presages of the Fire of Hell.

THERE are three Prognosticks remaining, which require a Mention; that
there

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there is a Central Fire, in the Bowels of the Earth many Appearances of Nature manifest: and that the lower Parts of the Earth are call'd Hell, in the sacred Writings, is as certain: but wherever the Situation be, the Strength of this Omen is not the less. *Descartes* thinks this Earth was originally a Globe of Fire, but afterwards was by degrees crufted over to a great Depth by its present Surface and Materials.

THE Fires in the Subterraneous Caverns of *Hecla*, *Strombolo*, and others, have subsisted beyond Memory, many thousand Years; sometimes the Irruptions are violent, and mighty Streams of melted Matter are pour'd out from them. A noted Star was seen in *Cassiopeia*, which had never appear'd before, very probably by its inward Fire before cover'd like our Earth, but afterwards bursting forth into a bright Lustre, and then totally disappearing. The hot Baths likewise in several Parts of the World are an Evidence of this Central Fire, inflaming the Beds of Sulphur, and other Minerals within, and heating the Springs of Water that flow over them.

BUT this may afford a distinct Lesson; it is no powerful Charm to fasten

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our Desires to this Planet we tread upon, to reflect, that the inward Regions of it are call'd Hell, and that we daily lie upon Beds and walk over Caverns of Fire. That our Minutes and Hours do not consume more speedily, than the World in which we delight is ever wasting by its secret Fever; that we do, in a literal Sense, pass over the Kiln; the Shell of a Furnace; the Wicked, like the Grass on the House-Top, to Day is, and To-morrow is cast into the Oven beneath: that all the Force of the Seas will be unavailing to oppose this working Power, since it will sometime dissolve all the Frame, and leave no Sea upon it; that our darling Earth is not so solid a Thing as we imagine, it is a hollow Fire-Ball, whose Power has not yet penetrated to the Surface; that will sometime afford us the Trial of an Escape to our Heavenly Country, as by Fire, and is a Doctrine in the mean Time of Virtue, and religious Circumspection.

BUT least any Division of Nature or Part of Revelation should be wanting to carry on our View in this Field, the Regions above furnish us with more Prognosticks. Lightning is term'd the Fire of God over our Heads, which fell
on

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on the House of *Job*: So of *Egypt* it is said, he gave them Hail-Stones for Rain, and Flames of Fire in their Land. This is only more spread in that Appearance which we style *Aurora Borealis*: The Earth is carry'd at every Point of a Circle by a particular new Impulse of God from falling into the Sun, and the Access of those wandring Stars call'd Comets may fire it every Moment; for we have not yet discover'd all Comets, and know not how sudden, nor how near the Distance of some may be from our Earth at present.

THUS you observe that the two great Books of Divine Instruction, those of Nature, and of God, open the Flashes of the Wrath to come, the dreadful Glimmerings of the final Sentence.

BUT of all the Phenomena of Nature Lightning is the most terrible, and alarming: It is call'd the Arrows of God, the glittering of his Spear, the brightness of his Sword, the burning of his Anger: we ought sometimes to bestow a Meditation upon it, since it may speedily cut off all Meditation, and as *Ezekiel* phrases it, *Take away the Desire of our Eyes with a Stroke.*

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LIKE the Scythe of Time, or the resistless Dart of the King of Terrors, it levels all Things and all Persons. When the Pavillion of the God of Hosts begins to move, when he comes flying on the Wings of the Wind, and you hear the shaking of his Tent, and the Noise of his Tabernacle; When his Bow is put into his Hands from the Armory of Heaven, and the Wheels of his Chariots do not tarry: when the Spirits that animate them, beset with Eyes, shoot forth their Glare: then he thunders with the Voice of his Excellency, the Sky sends out a Sound, like the Sound of a rushing Host, or a Multitude of Waters, his Shafts go abroad, fork the dividing Clouds, and the Tempest of them bellows thro' the dun Curtains of the broken Firmament. His Footstool, the Earth, trembles, because he is Wrath; the Frown of his Countenance gives a Shade, a Gloom majestically sad to all his Works: the Waves of the Sea roar horribly, as he treads unseen the dark Paths of the affrighted Deep: *Leviathan* flies before him, and hastens to creep in the Abyss which no Line can Fathom, or hide his monstrous Bulk in the Coverts of the Rocks, where the lowest Range
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of the Pillars of our World are seen, and the mysterious Basis on which the Earth stands is disclos'd.

THE pale Inhabitants of this shaken Globe are then in dismay, when he comes to judge and to visit it with the winged Blast of Fire from the Stores of his Hand, wherein is the hiding of his Power. The Princes cover their Faces, the Mighty are astonish'd, the Stout-hearted quiver, the Unbeliever seeks a Retreat; but what Retreat can shelter him from the Storm of God? what Locks or Bars can defend him from that Pursuit? The Lightning enters the Room, like its Lord, when the Doors are shut and has the nearest Attribute to Omnipresence, since no Place can exclude it.

BUT what is that Place, where a provok'd Deity lifts up the Lightning of his Spear for ever, where it always burns, but never to Ashes, only the Flood of Penitence can meet the Thunderbolt, and obedient Piety by yielding, breaks it,

ANOTHER Prognostic of Hell-Fire is a Fact recorded by the Ecclesiastical Historians, and the Authentickness of which has been shewn (against all Cavil and Objection) to be, as thus stated,

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stated, on the Authority of *Apolli-naris*, *Eusebius*, and other Histori-ans, not only Christian, but of the Hea-thens.

“ THAT when *Marcus Antoninus*, the Roman Emperor, was engag'd a-gainst the *Quadi* in Germany, in a hot Summer Season, his Army was encom-pass'd in a strait Place, and was unable to retreat, or go forward ; the Enemy before, and an insuperable Barricade behind them, without Water for Man and Beast, and in Danger of Famine. On the Prayers of the Christian Sol-diers, a kindly Shower fell on the Ro-man Army, and a mighty Storm of Hail and Fire, (according to the Ro-man Writer himself, *Dio*) destroy'd or dispers'd the Adversary.

THIS bears a Resemblance with one Plague sent on *Pharaoh*, above hin-ted ; and is a fresh Event, concurring with the like in former Ages, to strengthen the Apprehension of a fiery Punishment in the World to come, for the like Hardness of Heart and Unbe-lief, of which the Sufferers by this were guilty.

THE last prophetic Instance of this kind, appears in the Life of *Julian*
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the Apostate, attempting to rebuild the Temple of *Jerusalem*, in Malice to Christianity: Balls of Fire issued from the Ground, as they were digging up the Foundations, which entirely obstructed the Work. *Ammianus Marcellinus*, a Roman Historian, a Friend to *Julian*, is the Voucher of this Fact, and with this I close the History of those Warnings of Eternal Fire, which have a prophetic Sanction of the future Reality, by their Nature, their Frequency, their Distance in Time and Place, and yet their wonderful Series, Connexion, and Tendency to the same Accomplishment.

MAY we not experience the Truth of the Parallel by disbelieving it! Let not the Atheist incur the Woe, by rallying its Fear. Can he call in question the Facts now cited? Does not each prove a fiery Punishment here? and when the same is threaten'd hereafter, are not these *Examples, Fore-runners*, during the Space of many Thousand Years? Do they doubt of the burning of *Sodom* and *Gomorrha*? Historians whom they admit, who never receiv'd a Revelation, attest it. *Tyre* and *Sidon* yet subsist, according to Christ's Word;
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Corazin and *Bethsaida*, according to the same Word, are reduc'd to nothing; *Capernaum*, according to the same Word, is only a few wretched Cabins, which are rather Graves than Houses.

WILL they doubt the Destruction of *Jerusalem*, and the Predictions of Christ about it, Forty Years before : they are now fulfill'd : the Jews are dispers'd, and as Christ foretold, the Heathens, the *Chinese* and *Indians*, all the Gentiles, have shewn a greater Readiness to the Faith, than themselves : The Jews not believing, proves they ought to believe, proves Christ true ; for he foretold their Infidelity and Dispersion.

THESE Prognosticks are attested by Persons out of the Christian Pale : Let this make a lively Impression upon us. Conscience is a Thing naturally serious : nothing but the wilful Hardness of the Heart can withstand it. God has done for us all that suits his Wisdom and Mercy : He is good and compassionate, slow to Anger, and of great Pity : He deals not with us as we deserve, but his Goodness extends to Infinity : He has bless'd us with all spiritual Blessings in Jesus Christ ; it is our Part to answer these Graces and Privileges ; to make a
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Requital in Proportion to these Benefits:
Therefore, for the Interest of our Salvation, by a Principle of Honour and Generosity ; of Gratitude, Duty and Inclination ; let us be faithful to the Gospel, and its Laws, if we will avoid the just Punishment, the fiery Indignation that shall devour the Adversary.

F I N I S.



The Propriety of Hell Fire.

Redeem'd in Proportion to their Benefits:
Therefore, for the Interest of our Salva-
tion, by a Principle of Honour and Ge-
nerosity: of Gratitude, Duty and Inclina-
tion; let us be faithful to the Gospel,
and its Laws, if we will avoid the just
Punishment; the fiery Indignation that
shall devour the Adversary.

L I W I S

